



*a Number of Souls by a SPIRIT of CONVICTION, and then almost cease and withdraw HIS SPIRIT of CONVICTION, and in his own Time and Way TRANSLATE these Souls into the glorious Liberty of the Sons of GOD.*

There are but *few*, if any among us of *English*, that have been brought into the Light of the Gospel, but were in the Beginning laid hold of by the Power of GOD ; and after greater or lesser, longer or shorter Struggling, have been brought to bow the Knee to the Name of JESUS.

And some there are that seem to have been cast into the River *Jordan*, and there to remain still : And which Side they will come out at, or whether they will drown there, must be left with the LORD to determine. AMEN.

I am, Sir, yours,  
JOSEPH PARK.

#### ATTESTATION to Mr. Park's Account.

**W**E the *Subscribers* having had our Birth and Education in *Westerly* in RHODE-ISLAND COLONY, and having had Acquaintance with the *State of this Place* before, and through Grace since the LORD's Visitation of it in his mighty Power ; and having heard and considered the *inclosed Narrative*, do give our ATTESTATION to the *Truth thereof*, according to the best of our Knowledge and Judgment.

Stephen Babcock,  
Joseph Pendleton,  
Ezekiel Gavil, jun.  
William Pendleton.

N. B. To the Accounts above we may add, that the Number of Pastors *subscribing* and *attesting* to a remarkable Revival of Religion, thro' an extraordinary divine Influence in many Parts of the Land, as Published by the Committee of the late venerable Assembly, was *One Hundred and Eleven* ; to which we have added *Three* more communicated to us since ; in all *One Hundred and Fourteen* : Of which are *Two* of the *Five* Congregational Ministers in RHODE-ISLAND-COLONY ; *Nine* belong to the Province of NEW-HAMPSHIRE ; *Twelve* to the Colony of CONNECTICUT ; the other *Ninety One* to the Province of the MASSACHUSETTS-BAY. Of these *One Hundred and Fourteen*, there are *Ninety six* who took their

*first*

*first Degree of Batchelor of Arts* at one or other of our Colleges above *ten Years* ago, besides the Rev. Mr. *Moorhead* and the Rev. Mr. *McGregore*, who are Gentlemen of a Liberal Education; of these *Ninety Six* there are *Fifty Six* who took their *first Degree* above *twenty Years* ago; and of these *Fifty Six* there are *Twenty Six* who took their *first Degree* above *thirty Years* ago. And as there had doubtless been many more *Attestations* from Pastors of CONNECTICUT, if the Proposal which was published had reach'd Them seasonably; so we doubt not but several will hereafter send them, which we shall faithfully communicate.

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An *Extract* from a Letter of the Reverend and eminent Mr. *Willison* of *Dundee* in SCOTLAND, to a Minister in *Boston*, just received by the Way of *London*.

Dundee April 25. 1743.

R. & D. B.

**I** Wrote you at some Length in *Febr.* last by Capt. *Frazer*--- I shall add nothing but to tell you that there are still considerable Awakenings and great Reformations in *several Parishes* in the *West* of SCOTLAND; many praying Societies set up, and Ordinances better attended than before. ----

I hope you will be ready to concur with other Brethren to send us a true Account of the late and present Work with you, because of the many Papers publish'd here to Discredit it, as if it was Delusion and Diabolical: and some of these Papers (they say) come from *Boston*. But we need not be much surprized at them, when we see they speak as calumniously of the Work here, to which we are Eye-Witnesses. I have sent you a printed Letter of mine concerning *Religious Societies*: Let me know if these abound with you. May the Pleasure of the Lord prosper in your Hands,

I am

R. & D. B.

Your's most affectionately in the Lord,

J. WILLISON.

The following is an Extract from the excellent Mr. BAXTER's *Christian Directory*. As it shews the Importance of a lively, searching and powerful, as well as learned Ministry, we apprehend it to be one of those many *Directions at this Day needful, which his Writings are thought to afford, and to be more worthy of Notice because formed on long Experience and Observation.*

Direction 7.

**I**F it be in your Power, live under a judicious, faithful, serious, searching, powerful Minister; and diligently attend his public Teaching, and use his private Counsel for more particular Directions and Application, for the settling and managing the Affairs of your Souls; even as you take the Advice of Physicians for your Health, and of Lawyers for your Estates, and Tutors for your Studies.

1. I give this Direction only to those that may enjoy so great a Mercy if they will. Some live where no such Minister is: Some are Children, or Servants, or Wives, that are bound and cannot remove their Habitations, or enjoy such Liberty, by Reason of the Unwillingness and Restraint of others. Some are so poor, that they cannot remove their Dwelling for such Advantages. And some are so serviceable in their Places, that they may be bound to stay under a very weak Minister, that they may do Good to others, where they have best Opportunity. But let him that can be free, and possess so great a Mercy, accept it thankfully, though to his Cost. As Christ said in another Case, *Every Man cannot receive this Saying; but he that can receive it, let him.*

2. There is abundance of Difference between a weak, unskilful, unexperienced, dead-hearted, formal Teacher, and such a one as is described in the Direction. Some that are senseless or indifferent in such Matters as these themselves, would persuade you to be so too, and look first in your Settlement to your bodily Conveniencies, and be content with such a Teacher as accidentally you are cast upon. And they'll tell you, that the Work of Grace dependeth not on the Preacher's Gifts, but on the Gift and Blessing of the Spirit of God: The *Formalists* and the *Enthusiasts* concur in this, tho' from different Principles: But tho' God can frustrate the fittest Means, and can work without Means, or by that which is least fitted to the End, yet it is his ordinary Way to work by Means, and that for the Soul as well as for the Body; and

to work *most* by the *aptest* Means. And I am sure it is the Duty of every *Teacher*, to preach in the *fittest* Manner that he can, for the People's Edification ; and not to do God's Work deceitfully, and ineptly, because God *can* bless the unfittest Means : And it is the People's Duty to attend upon the best they can enjoy, tho' God *can* equally work by the weakest or by none. As that Pretence will not excuse the Contemnners of God's Ordinances, that upon every little Business, stay at Home, and attend upon no Ministry at all, no more will it excuse them, that refuse that Help that is most suited to their Edification, and take up with a worse, when they might have better. We are not to neglect Duty upon a presumptuous Expectation of miraculous or extraordinary Works : When we *can* have no better, we may hope for the greater Benefit from the *weakest* ; but not when it is the Choice of our own presumptuous irreligious Hearts. God *can* make *Daniel* and his Companions to thrive better by eating Pulse, than others that fed at the Table of the King : And rather than sin against God, we must cast our selves on him for unusual Supplies, or leave all to his Will. But few would therefore be persuaded *causelessly* to live on *Pulse*, when they may have better. And one would think this Truth should have no Contradiction, especially from *those Men*, that are apt to obscure and extenuate the *Spirit's* Operations on the Soul, and to confess *no Grace*, but what consisteth in a *congruous Ordination of Means and Circumstances* : When their Doctrine layeth all a Man's Hopes of Salvation upon this *Congruity of Means and Circumstances*, should they afterwards teach Men to undervalue or neglect the *fittest*, and wilfully cast their Souls upon the *most unfit* and *unlikely* Means ? But *Ungodliness* first resolveth *what to speak against*, before it resolveth *what to say* ; and will contradict *God's Word*, tho' it contradict *its own* : And will oppose *Holiness*, tho' by a *self-opposing*.

3. But the spiritual Relish and Experience of the Godly, is a very great Preservative to them against such deluding Reasonings as these. It's harder for a Sophister of the greatest Subtily or Authority to persuade him that hath tasted them, that Sugar is bitter, or Wormwood sweet, than to persuade him to believe it, that never tasted them : And it's hard to make a healthful Man believe that it is best for him to eat but once a Week, or best to live on Grass or Straw. I doubt not but those that now I speak to, have such Experience and Perception



ception of the Benefit of a judicious & lively Ministry, in Comparison of the ignorant, cold & lifeless, that no Words will make them indifferent herein. Have you not found the Ministry of the one Sort to enlighten, and warm, and quicken, & comfort, and strengthen you, much more than of the other? I am sure I have the common Sense and Experience of the Faithful on my Side in this, which were enough of it self against more than can be said against it. Even *new-born Babes* in Christ have in their *new Natures a Desire* (not to senseless or malicious Pratings, but) to the *rational sincere Milk*, that they may grow by it, and to perform to God a *rational Service*, Rom. 12. 1.

4. And it must needs be a very *proud* or *stupid* Heart that can be so insensible of its own Infirmary, Sinfulness and Necessity, as to think the weakest, dullest Minister may serve their Turns, and that they are able to keep up their Life and Vigour, and Watchfulness, and Fruitfulness, with any little ordinary Help: I cannot but fear such Men know not what the Power and Efficacy of the Word upon the Heart and Conscience meaneth: Nor what it is to live a Life of Faith and Holiness, and to watch the Heart, and walk with God. If they did, they could not but find so much Difficulty herein, and so much Backwardness and Unskilfulness in themselves hereto, as would make them feel the Necessity of the greatest Helps; And it could not be but they must feel the Difference between a clear & quickning Sermon, and an ignorant, heartless, dead Discourse, that is spoken as if a Man were talking in his Sleep, or of a Matter that he never understood, nor had Experience of.

5. Alas, How apt are the best to cool, if they be not kept warm by a powerful Ministry? How apt to lose the Hatred of Sin, the Tenderness of Conscience, the Fervency in Prayer, the Zeal and Fulness in edifying Discourse, and the Delights and Power of heavenly Meditations, which before we had? How apt is Faith to stagger if it be not powerfully underpropt by the *Helpers of our Faith*? How hardly do we keep up the Heat of Love, the Confidence of Hope, the Resolution and Fulness of Obedience, without the Help of a powerful Ministry? Nay, how hardly do we do our Part in these, in any tolerable Sort, even while we have the clearest liveliest Helps, that are ordinarily to be had? And can any that are not blind and proud, imagine that they are so holy and good, that they are above the Necessity of such Assistance

Assistance, and that the weakest Breath is enough to kindle the Fire of holy Love and Zeal, and keep them in the Fear and Obedience of God? Alas, we are under languishing Weakness, and must be dieted with the best, or we shall soon decay: We are Cripples, and cannot go or stand without our Crutches? And there must be some Savour of the Spirit in him that will be fit to make us spiritual, and some Savour of Faith and Love in him, that would kindle Faith and Love in us: And he must speak clearly and convincingly that will be understood, and will prevail with such as we: And he must speak feelingly, that would make us *feel*; and speak seriously, that would be much regarded by us, and would make us serious.

That our less intelligent Readers may learn that *Outcries* and *bodily Distresses* attending a Work of the divine Spirit, are no new Things, we here publish a few *Extracts* from several Authors, as we have occasionally met with.

We find there were some Appearances of these among the *Natives* of this Country, upon our Forefathers coming over and preaching among them.

Thus saith the Reverend Mr. *Leverich* of *Sandwich* in a Letter to the Reverend Mr. *Wilson* of *Boston* as printed in a Pamphlet intitled *Strength out of Weakness*, published by the Corporation established by Parliament for the Propagation of the Gospel among the *Heathen* &c. 1652.

‘ God hath brought some of them to a Sense of their Sins and a Fear of his Justice. Here I shall insert an Example or two: One of them being to repeat such Principles as I had begun to train them in, was a good while before he could speak, having his Countenance sad before, (and as I have since understood a Week together, after our former Exercise) and in speaking, the Tears all the while trickling down his Cheeks: after being demanded by me, *What was the Matter of his Sadness?* He answers me, *He did now understand that God was a just God; and for himself he had been very wicked even from a Child.* Another whom I used as my Interpreter now and then in teaching them, falls suddenly and publicly into a bitter Passion, crying out and wringing his Hands out of the like Apprehension of his Condition, as he told me afterwards.’

And

And saith the Rev. Mr. *Thomas Mayhew* of *Martha's Vineyard*, in a Letter to the Rev. Mr. *John Whitfield*, publish'd in the afore-said Pamphlet, concerning the Conversion of some *Parawaws*.

' Truly it did give us a great Occasion of praising the Lord, to see those poor *naked Sons of Adam* and *Slaves to the Devil* from their Birth, to come toward the Lord as they did *with their Joints shaking*, and *their Bowels trembling*, their Spirits troubled, and their Voices with much *Fervency* uttering Words of sore *Displeasure* against Sin and Satan.'

There was also something similar to this among the *English* themselves.

Thus the Rev. Mr. *Shepard* of *Charlestown*, Son of the famous Mr. *Shepard* of *Cambridge*, in a Sermon preached before the General Assembly on the Day of *Election* at *Boston*, and printed 1672. says of those Days,

' Then might be seen Ministers and their Congregations together, their People *trembling* at the Word of God delivered to them.

And very remarkable is the following Passage in a *Manuscript Sermon* of the Rev. Mr. *Prince*, from which we have already extracted some Paragraphs,

---' Of Mr. *Shepard* of *Cambridge*: I was told when a Youth by elderly People, that he scarce ever preached a Sermon, but some or other of his Congregation were struck with great Distress of Soul, and cried out aloud in Agony, *What shall I do to be saved?* Tho' his Voice was low, yet so searching was his preaching, and so great a Power attending, as an Hypocrite cou'd not easily bare it, and it seem'd almost irresistible.

(To be continued.)

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